

# The Northwestern Lutheran

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Jan 24

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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## SONSHIP UNDER GOD

"But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying "Abba, Father." Wherefore, ye are no more servants, but sons, and if sons, then heirs of God through Christ." Gal. 4:4-7.

How blest to call Thee "Abba, Father,"  
Creator of the universe!  
And to be known as Thy dear children,  
Who countless blessings dost disperse!  
Made heirs through Thy eternal love,  
We journey to our Home above.

All that we lost in erring Adam,  
Thy grace, O Triune God, restored.  
To death for our transgressions given,  
Christ, Thy Incarnate Son, our Lord,  
A full, complete atonement wrought,  
His precious Blood our ransom bought.

Thy Holy Law for us fulfilling,  
The Sinless One our burden bore,  
Redeemed us from the yoke of bondage,  
Declared us free forevermore!  
For us He conquered death and hell, —  
The ris'n, divine Immanuel!

Cleansed by the Holy Blood of Jesus,  
Garbed in His robe of righteousness,  
Thy children by divine adoption,  
Dear Father, Thy loved Name we bless!  
Thy Spirit in us witness bears  
That we indeed are Kingdom-heirs!

How blest our privilege as children,  
To come in prayer before Thy throne,  
Led by Thy gracious Holy Spirit,  
To make our wants and wishes known!  
In Jesus' Name, our Advocate,  
Thy love-born answer we await!

Our daily needs Thy love supplieth,  
And manna for our hungry souls  
Thy Word abundantly bestoweth,  
Thou guardest us from danger's shoals.  
Thou healest our infirmities,  
And pardonest iniquities.

Our Cov'nant God, we glorify Thee,  
Reborn through Thy Baptismal grace,  
And comforted by Power supernal,  
In Jesus' Name, our path we trace  
To yonder Home, prepared above  
By Thy unbounded Father-love!

Until we reach that realm immortal,  
Where Thou wilt wipe all tears away,  
Let us, renewed by Thy blest Spirit,  
Increase in faith from day to day.  
O may we Abba, Father, cry,  
Till we behold Thy face on high!

On the Epistle Lesson for  
the Sunday after Christmas.

Anna Hoppe.

## THE ONE HUNDRED AND TWENTY-FIRST PSALM

### In God We Trust

This beautiful little Psalm describes the manner of God's keeping in a most striking way; and well may we choose it for our guide and prayer on the threshold of a new year. It is the trustful expression of a heart rejoicing in its safety under the watchful eye of Him who is both the Maker of heaven and earth, and the Keeper of His people. The Creator of the Universe, the Keeper and Preserver of His people, His Church, is also the Keeper, the Guardian, of the individual, of every single soul in His kingdom.

Under what circumstances the Psalm was written is doubtful. Some suppose it to have been written in the Babylonian captivity, the Psalmist turning his eyes towards the hills of his native land, as the hills which bounded his sight in the direction in which it lay, as Daniel opened his windows toward Jerusalem when he prayed.

It is, however, more probable, as a commentator writes, that "this Psalm was sung by the caravans of pilgrims going up to the yearly feasts at Jerusalem, when first they came in sight of the mountains on which the Holy City stands. At evening, as they are about to make preparations for their last night's encampment, they behold in the far distance, clear against the dying light of the western sky, the holy hill with its crown of towers. The sight fills them with a sense of peace and security, and from the midst of the band a voice begins: "I will lift up mine eyes to the mountains," etc. And another voice answers, "May He not suffer thy foot to be moved. May He that keepeth thee slumber not." And anon the whole company of pilgrims take up the strain: "Behold, He that keepeth Israel shall neither slumber nor sleep; Jehovah shall keep thee," etc.

Be this as it may, this Psalm is a beautiful pilgrim-song on our journey through life, passing its stages one after another, such as the "going out" of a year



just passed, and the "coming in" of a new year. Although there is no special reference made here to dangers as encountered by the pilgrims on their journey, yet dangers are constantly besetting us in the common round of our lives, be it at home, or on the errands of our daily calling. There is peril in going out, in attending our daily business affairs, whatever our walk may be and wherever we may be stationed. Not only are there physical dangers lurking on every corner, accidents so easily occurring in our days, misfortunes, business troubles, etc., but also dangers of the soul, sin, moral tempests, allurements of the ungodly, false doctrines — yes, the world, into which we go forth, is fraught with dangers.

And there is peril in coming in. The world has little respect for man's threshold. It is capable of many a bold and shameless intrusion. The home has its own temptations and battle-grounds as well as the shop or business center. And as we move into the areas of our familiar places again from our daily toil, we may find things entirely different from what they were at our going out. A shock of sorrow may have broken on our home, sickness and anxiety or some grievous mishap may have entered; we may be drawing near to vicissitudes for which our hearts are unprepared, numberless irritations may ruffle our temper, as we return from a day's work.

To whom shall we lift up our eyes amidst such trials awaiting us? Shall we look to the power of the earth, to men and earthly means, to human guidance and wisdom? Ah, it is a great thing to give a right direction to our expectations and prayers on important moments of our life, and on entering a new career, or another season of our earthly pilgrimage.

The Psalmist says, "I will lift up mine eyes unto the hills, from whence cometh my help." Of course, the poet did not mean that the mountains themselves were a shelter for him. Nothing earthly is a sufficient refuge for an immortal being. When he says he will lift up his eyes unto the mountains he is thinking of God. "From whence shall my help come?" the writer asks, and the answer is, "My help cometh from the Lord." To him mountains were a shadow of eternal things.

Mountains are indeed emblems of strength, of power, of stability and duration. And thus, in the first place, they remind us of the omnipotence of God, even as the Psalmist here speaks of God as the Maker of heaven and earth. When we behold the mountains we perceive God as the One, with whom nothing is impossible.

How important is such conception! It is not possible ever to bring the heart so to confide in God as we ought until we have right conceptions of His omnipotence. He alone is all-powerful, all-sufficient. Men and angels, means and instruments, the united powers of the earth, and the wisdom of all the world, are as

nothing compared with God. And we are never safe, till, ceasing from trusting in the power of man, we look to God alone. Of what, then, shall we be afraid as we continue our course of life, if the omnipotent God is our Guide? Even though we be weak and feeble, almighty hands hold us secure. And though trials and tribulations befall us, and almost unsurmountable obstacles confront us, God will not suffer us to perish under their weight. Nor is He ever at a loss to show us a way out of all troubles and to render us His help. It is as easy for God to supply our greatest as our smallest wants, even as it was within His power to form an atom, or the whole of the universe.

Surely, it ought to give courage to our trust in God, considering that He made heaven and earth. For He who did that can do anything He pleases. He made the world out of nothing, Himself alone, by a word's speaking, in a little time, and not in periods of millions of years by an evolutionary process, as modern scientists would make us believe, and that too, all very good, very excellent and beautiful; and therefore, how great soever our straits and difficulties may be, the Lord our God has power sufficient for our succor and relief.

Would you know who this God is in whom we trust? Our Psalm plainly indicates this speaking of the Keeper of Israel. "He that keepeth Israel" is the Lord who gave Abraham, the father of Israel, God's people, yonder promise, that in his seed, all the nations of the earth shall be blessed, — the promise of the Redeemer of the world. So the Lord God spoken of in our Psalm, and in whom we trust is He who has revealed Himself in our Savior Jesus Christ, and none other.

Being the Keeper of Israel He, therefore, is the Protector and Guardian of the Christian Church. What a comforting outlook for the new year! When we remember that God is the Keeper of His flock, the Hope of His people, the Friend of His Church, what shall we fear for her? He has special care for her. He neither slumbers nor sleeps for her sake. The vigilance of Jehovah over His saints is as admirable as it is necessary. Even the sentinel, though he knows the penalty will be death, sometimes falls asleep on his post for sheer exhaustion. But Jehovah never slumbers. His ever watchful eyes are upon His people. He sees their wants and needs, the difficulties and dangers threatening them; He sees how the arch-foe seeks to devour them, how he is using all efforts to frustrate the aims and plans of the Church, to hinder her glorious work in the preaching of the Gospel for the expansion of Christ's kingdom on earth; his cunning and treacherous schemes never escape His all-seeing eye. Yes, the Lord is the Keeper of Israel, the Protector of His Church. He is the rock on which the storms break. On Calvary the tempests of the



ages burst upon the Head of the Church. But all who nestle in His love are sheltered in Him. He is our eternal Keeper, because He took the storms on His own breast that we might hide in quiet safety under the shadow of His love.

Note furthermore, the same that is the Protector of the Church in general, is also engaged for the preservation of each individual believer. He that is the Keeper of Israel, is thy Keeper. The same love, the same wisdom, the same power, the same promises He showers upon His Church is meant for every child of God. The Shepherd of the flock is the Shepherd of every sheep, and will take care, that not one, even of the little ones, shall perish. What a comforting knowledge to have! You say, how can God think of me and of my petty affairs of life? He has such vast concern in His hands that one life so small and insignificant as mine cannot have personal thought and care. The answer is, "The Lord is thy Keeper." You are as really and as much the object of His interest as if in all the universe He had only you to think of. If in need or distress you ask, "Whence shall my help come?" God turns to you as if He had nothing else to do but attend to your cry.

Note, too, the minuteness of His care. "He will not suffer thy foot to be moved." Is there any need, any trouble, any suffering or sorrow that can befall a child of God without His will? Will He not protect him in the day of trouble and provide for him in every daily need, even in the least? He, without whom not a sparrow falls to the ground, will He not care for His beloved child?

Again, "The Lord shall preserve thee from all evil." "The sun shall not smite thee by day, nor the moon by night." We may rest assured that all the evils which can possibly assail us shall certainly be controlled by the Lord, if we commit our case to Him. No ill-fated star, nor scorching sun, nor smiting moon, nor spirit infernal, nor human malice can harm those who are kept under the shadow of the Almighty. Although neither the Church nor any member thereof has any promise that affliction and temptation shall never come, yet the Word of God makes it certain that no believer shall perish therein. Though trouble comes to the righteous, yet there is no curse in it. On the contrary, the divine Word assures us "that all things work together for good to them that love God."

And "He shall preserve thy soul." It is the spiritual life especially that God will take under His protection. He will provide that His people shall not be tempted above what they are able, shall not fall into sin, though they be very near it. All souls are His, having been redeemed through the precious blood of the Savior, especially the souls of those who have been sanctified and become His own through faith, and therefore He will with a peculiar care preserve

them, that they be not defiled by sin, but kept steadfast in faith and purity unto the end.

Are we in need of such spiritual preservation on entering a new season of our life? He who feels that though fear for the present and for the guilt of the past has been put away, his greatest lack is strength for the combat that lies on the threshold of the morrow, and that will confront him at every step as he goes forward, knows that of all things this is the one thing needful, "The Lord shall preserve thy soul."

Finally, "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." This marks the completeness of the divine protection you have, extending to all that we are and that we do throughout our whole life. In all our occupations, whatever calling we may pursue, under all circumstances, we shall be under the protection of our heavenly Father. He will prosper us in all our affairs at home and abroad, in the beginning and in the conclusion of them. He will keep us in life and death, in going out and going on while we live, and our coming in when we die; going out to our labor in the morning of the days, and coming home to our rest when the evening of old age calls us in. It is a protection for life, never out of date, we enjoy. God will guard and preserve His Church and His saints always, from this time forth, and even for evermore.

"I will lift up mine eyes unto the hills, from whence cometh my help." Let us make our lives lives of upward looking, of faith, of trusting in the Lord, and of serving Him in righteousness. Let us leave the lowlands of disbelief, of selfishness, covetousness, resentment, and all that is unworthy, and go up and live with our Lord and Savior Jesus Christ on the mountains of holiness, of victory, of purity. Let us rise above the strifes and confusions of this world into the peace and joy of God.

J. J.

#### COMMENTS

**The Government's Reply** Our readers will remember that we some time ago reported that the brethren in Australia were making an attempt to regain their church schools, which they lost during the war through an act of their government. The Australian Lutheran tells us that not a few members of Parliament have during the past months interested themselves in the case of our brethren and favor a repeal of the Act which closed the Lutheran schools. But there is no relief as yet, for this is the government's reply:

After the elapse of several weeks during which our case was being considered by Cabinet as well as by many members of Parliament, the undersigned received, and responded to, an invitation to confer with the Premier on matters pertaining to our petition. In this interview the undersigned was informed that the Government and a large section of Parliament, having heard our case, were sympathetic towards



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our request, but the Government could not hold out to us any hope that a Bill aiming at the rectification of the legislation passed against our schools would be introduced during the present session of Parliament. The following considerations seem to have influenced the Government to take this stand: — 1) The public is not at present prepared for an Act of this kind; 2) the time of the present session is too short for the preparatory work necessary for securing success; 3) The movement aiming at the repeal of the law objected to seems to be premature in view of the fact that the feeling against anything "German" is still very bitter in many quarters, and open manifestations of this feeling was very probable in case this matter were dealt with at the present time; 4) the present political situation in Europe was very critical and might at any time take such a turn as would render it impossible to pass the legislation desired; the matter was so important that, perhaps, the electors should be consulted before action was taken.

May the Lord grant that the brethren do not grow weary in their prayers and labors for the Christian school and in due season restore to them that priceless treasure — the Christian day school. J. B.

\* \* \* \* \*

**Five Hundred Christmas Sermons**

Of all the Christmas sermons preached in our land during the season of Nativity, there were at least five hundred that filled the fallen angels of hell with joy — if joy can be said to have a place in that abode of hate. We fear that more than that many "ministers of religion" are sworn to do Satan's bidding, but of five hundred of them we know it, and most of them, it is to be feared, are fairly representing their congregational following. Five hundred Episcopal clergymen have formed the Modern Churchmen's Union whose purpose it is to establish formally that a man need not believe in the virgin birth and physical resurrection of Jesus and still be an Episcopalian "Christian" in good standing. These apostles of unbelief are pledged to support one of their number whose trial for heresy is to be made a test case. They have laid their plans and expect by appeals and other devices of the court procedure of their church to win their point. If their forecast is correct, the end of the trial will find the modernist view, that

is the rationalistic, unbelieving view, triumphantly upheld.

The modernists believe themselves strong enough against the fundamentalists, as their (more or less) orthodox opponents are called, to gain their end without compromise. The Episcopal Church was founded on a compromise in its present form and has had many differences come up in the course of years; it was quite the custom to put up with much that in itself made of the church a shell in which conflicting forces remained encased, the only unity was that of government. When the discord became too alarming a compromise was effected which meant nothing more than that a new way had been found to govern the warring elements.

The present conflict may end in a similar way. An understanding may be arrived at under which the bishops will henceforth be more tolerant and liberal in interpreting the Articles of Confession.

The spokesman for the modernists said: "This is a movement that surpasses in import the great reformation of the middle ages. We propose not only to modernize our own church, but eventually to do away with all miserable narrowness and sectarianism. Our fight is for the exercise of intelligence in worship." One observes the old Calvinistic trait of making the other fellow conform to one's own idea of what intelligence is.

And these men who deny that Christ is the Son of God preached five hundred Christmas sermons.

H. K. M.

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**Tenth Year of Service** With this issue, the Northwestern Lutheran completes its tenth year of service. To serve the Lord and His Church has been its purpose from the first issue to the present. While keenly conscious of their own shortcomings, the members of the editorial committee are convinced that the Northwestern Lutheran has these ten years rendered valuable service, for it has preached the Gospel of Jesus Christ; and the Lord says of His Word: "It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We thank our gracious God for the blessings of the past and pray that he continue to keep our paper faithful in his service. May it remain a faithful witness of his Truth and serve to strengthen the faith of his people and to warn them against error in every form. With this prayer the editorial committee approaches the eleventh year of its service.

For this service, the committee invites the co-operation of our fellow-Christians. There are two ways of assisting the committee; to help make the paper and to help spread it. Our readers will know that we have in the past years had a number of faithful co-workers whose articles and poems have made the



Northwestern Lutheran more valuable and helpful to our people. Their contributions have been greatly appreciated by the editorial committee and by our readers. There are among us, however, many others whom the Lord has endowed with the necessary gifts to serve a circle wider than their own parish. Why bury your talent? Write a comment or a special article now and then and let our whole church profit.

Some departments of our synod have been fairly diligent in keeping our people informed of what they are doing; still more could be done in this direction. Will not the chairmen of the various boards and committees bear this in mind and make it a practice to report from time to time?

Such co-operation will help make the Northwestern Lutheran a more valuable servant of the Lord and His Church.

But, the printed page must be read if it is to accomplish anything. It is a sad fact that church members as a rule do not take sufficient interest in the church life to induce them to subscribe for a church paper without being asked to do so.

They require education and encouragement in this respect. So the Northwestern Lutheran is compelled to rely on our pastors and on its readers to assist in increasing its circulation. To help spread the church paper means to assist in the service the church paper renders the Lord and His Church.

Let us be faithful in the service! J. B.

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**Telling the Pastor** We do not know whether that old chestnut originally applied to ministers or some other professional group, it fits so many. This is how it ran: "You can always tell a preacher," — "Yes," says a bystander, "but you can't tell him much." And in the main that is as it should be. Be the profession that of preaching of any other, it should be presumed that the man who devotes his life to it ought to know a little more about it than a man who just brushes up against it once in a while, some, once in a great while. But we are constantly learning new and unusual things. We learn from some that children should tell their teachers what they want to learn and how much; mothers are expected to learn the care of children from spinsters; free citizens must have their diets regulated by anti-this-and-that societies and leagues. So it isn't a bit astonishing to find that the students of a Chicago divinity school went out on the streets to find out from anybody they chanced to meet just what the minister of to-day needs, to be what he should be.

Far be it from us to dispute these opinions that were voiced. When we think of some modern ministers we could without effort find dozens of damaging defects — and when we think of ourself we could easily find a hundred. But though we shall not dispute the matter, we should like to say at the start that the faith-

ful Lutheran minister that our churches know should be immune to criticism that comes from the "man in the street." Only his own people know him, and they know and agree (or should agree) that his holy office can never be regulated by "the man in the street." If there are ministers to-day that feel they are out of touch with their people and are working in the dark, that sad condition prevails, no doubt, because they have listened too anxiously for the approval of the "man in the street." And if they go there for comfort they may expect nothing better than aggravation of their troubles.

This is what one critic said: "Ministers are ignorant, hypocritical, priggish, dry, soured on life, lady-like, and lacking in all sense of humor." Rather a devastating judgment. Well, let us develop a "sense of humor" and bear the harsh indictment with a dry, lady-like hypocritical smile.

Another is not quite so sweeping in his statement, he merely thinks of some of those that he knows "are awful prigs. They'd be improved if they were more human. Let them go to the Follies and a good football game." That suggestion about football game strikes us favorably. If we make good progress in becoming human before next fall we shall, perhaps, try to act on it.

A highly original traveling man is much disturbed by the wrangling between sects and denominations. How true of so many of the people we meet; every second man you meet feels that disturbance of the wrangling sects. All the more so since all the rest of the world is such a perfect haven of peace — all is love and sweet charity, never do you hear an unkind word, never is a hand raised in anger, all the swords have long been beaten into ploughshares, difference of opinion has long ceased in affairs of state even the political parties cannot exist because there isn't enough difference of opinion left to make one platform differ from another, all is harmony, altruism reigns supreme. How lovely it would be if only the sects, the only disturbing element, would stop their wrangling and let the poor traveling man alone. For good measure our critic adds a bit of constructive thought: "It's like this, we are traveling to Chicago, but we are traveling over different routes." Thus spake Sir Oracle. Excepting for the strange use of Chicago as a symbol of something which we have never heard associated with that metropolis before, his suggestion has a most familiar ring. We have heard it once before, at least.

A lawyer thinks that "too many ministers are soft and have no message for men." Did you ever try a Lutheran Church, Mr. Lawyer?

A stenographer empties her whole head, heart, and being into her reply to the questioning investigators: "Ministers would be a whole lot nicer if they danced." Poor girl, if she ever loses her wad of gum



that still keeps the top of her head stuck to her lower jaw, the container for that which was once her brain will float off into space following some jazzy melody for the only thing that fills her life.

A diplomatic garage man has nothing for or against ministers. It is a fair guess that one of the more prosperous clergymen of the neighborhood brings in his Ford at regular intervals for repairs. It isn't much, nothing to get enthusiastic about, but then in these close times a man shouldn't drive away business so we'll let it at that: nothing for or against.

A business man dodges the issue, perhaps with intent, and says something that makes him our friend without further ado. We think we could get along with that man; the few words he said establish a sort of kinship. He thought "the churches were organization wild." There is no need of limiting the charge to the churches, but even so, it is well put. The frenzy of organizing everything and anything is getting to be a dreadful bore. Worse than that, it is an incessant drain on the energy of the best people who have no time left to live the plain Christian life.

In the article from which we quote, Mayor Dever of Chicago is the last man whose utterances are reported. We are somewhat reluctant to put down his words because so many unkind things have been said about ministers that it seems almost improper to say something in their favor. However, Mr. Dever may run for re-election and he may need all the good will his judicious words can win for him. With a blush of modesty we let the Mayor conclude this symposium, trusting that the Congregational divinity students who gathered these expressions will profit from all of them in one way or another. Mayor Dever: "I have a high opinion of ministers, but they could be improved. Lift a minister above the need of worrying about financial troubles and give him a chance to take a more ardent interest in the moral, physical, and spiritual welfare of the community which he serves." H. K. M.

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**Week Day Religious Instruction** Pupils in the fourth, fifth and sixth grades of the Wauwatosa schools are to receive week day religious instruction. The plan recently was adopted by the suburban board of education and submitted to the various churches for approval.

Each church is to equip and maintain its own religious school, where the pupils will meet from 2 to 3 p. m. each Wednesday. Teachers shall have the same qualifications as teachers of an equal grade in the public school and shall be passed upon by the superintendent of schools and the ministers of the churches.

Admission to the school will be by written application of the parent. A supervisor is to be appointed to insure unity in instruction. The general board will consist of one member from each church, one from the board of education, and the city superintendent.

—Milwaukee Journal.

Week day religious instruction has repeatedly been discussed at length in the columns of the Northwestern

Lutheran. We hold that even that extra one hour a week added to the Sunday School will leave the most important thing in life neglected. The Christian day school is the only satisfactory solution of this vital problem. What we want to call attention to is the fact that the teachers employed by the churches will be passed upon by the superintendent of the public schools and that a supervisor is to be appointed "to insure unity in instruction." We cannot say that we favor this form of co-operation between State and Church, fearing that it will serve gradually to wipe out the dividing line between the two. If we were concerned, we would rather gather those children that we cannot gain for the Christian day school at some time after school hours and remain free of every form of State supervision of our religious work.

J. B.

## BIBLE STUDY

### OLD TESTAMENT HISTORY

#### Division II

#### History of the Chosen People

#### Part V

### THE END OF THE THEOCRACY

#### IV. ESTABLISHMENT OF THE MONARCHY.

#### CHAPTER XXIX

#### WE WILL HAVE A KING LIKE ALL THE NATIONS

Read 1 Sam. 8-12.

**They Have Not Rejected Thee But Me** ch. 8. The actions of Samuel's sons as judges (and the threatening attitude of Nahash the Ammonite, cf. 12:2) give rise to the people's demand for a king; God explains the significance of this demand to Samuel and instructs him to warn the people of the consequences; upon their further importunings He tells Samuel to yield.

**Saul the Benjamite** ch. 9. The son of Kish, from the shoulders and upward higher than any of the people, goes out to seek his father's asses and finds a kingdom; of the least family in the smallest tribe, he wonders at his festive reception in the house of the seer at Ramah.

**His Anointment and Appointment** ch. 10. At dawn Samuel takes Saul abroad, anoints him, and announces his elevation to him, assurance of which is afforded him in the finding of the asses, the meeting of three men with bread, and in the company of the prophets, among whom the Spirit of the Lord also comes upon Saul vv. 1-16.

Samuel calls an assembly at Mizpeh, Saul is 'taken' modestly hiding, he is brought forth and hailed with 'God save the king', but he has only a small following at Gibeah vv. 17-27.

**Confirmation of Saul's Kingdom.** The Spirit of the Lord comes upon Saul, when he hears of the reproach intended by Nahash of Ammon against Jabesh-gilead,



and by determined action he rallies all Israel and scatters the foe. The rejoicing and inauguration at Gilgal ch. 11.

Samuel once more, by speech and by the Lord's thunder, reproves the people for the abandonment of the theocracy; they confess their error, he assures them that the Lord will not forsake them for his great name's sake if both they and their king will follow the Lord ch. 12.

**Note.** The manner of the kingdom 8:10-18. — First mention of the prophetic schools and the proverb: 'Is Saul also among the prophets?' 10:11. — Gibeah in Benjamin Saul's capital.

## CHAPTER XXX

## PRIDE GOETH BEFORE THE FALL

## Read 1 Sam. 13-15.

**Saul's Pride** ch. 13. Two years later, after Jonathan's initial victory over a Philistine garrison vv. 1-3, Saul prepares for war upon the oppressors, gathered at Michmash with 30,000 chariots and 6,000 horsemen. Impatient at Samuel's delay, Saul offers sacrifice for himself at Gilgal, then is informed of his rejection by Samuel vv. 4-14. (No swords and spears in Israel, hiding in caves and rocks, and flight to Gilead vv. 6, 7, 19-23.)

**Jonathan's Faith, Heroism, and Popularity** ch. 14. Though Saul's following numbers only 600 men, his son, trusting in the Lord, starts a slaughter in the Philistine camp with his armor-bearer, panic-stricken by an earthquake the enemies turn against each other; the Hebrews in their camp and the mountain refugees join Saul's band and set upon the Philistines, scoring the decisive victory of Michmash vv. 1-23. Saul restrains his faint fighters from eating of the spoil in its blood, the people restrain him from executing his vow of death on Jonathan, who unwittingly had violated his father's command not to eat before evening vv. 24-45. — Further success against the Philistines, Moab, Ammon, Syria, and Amalek vv. 47, 48. Saul's family vv. 49-52.

**It Repented the Lord That He Had Made Saul King** ch. 15. Sent by Samuel to destroy Amalek, Saul with 200,000 footmen of Israel and 10,000 of Judah smites the ancient foe of Israel so far south as Shur, but spares King Agag and the best of the spoil vv. 1-9. Samuel comes to him at Gilgal and informs him again of his rejection (Saul's dissembling v. 15 and his alibi v. 21). To obey is better than sacrifice v. 22. Upon his pleadings, Samuel does not discredit the king before the people, and they worship together; Samuel hews Agag in pieces before the Lord vv. 10-33. The prophet mourns for Saul, but sees him no more vv. 34, 35.

**Note.** Saul's alienation from God indicated in his phraseology 'the Lord thy God' 15:15, 21, 30.

## Read 1 Sam. 16-18.

**David and Saul's Evil Spirit.** David, the youngest son of the Bethlehemite Jesse privately anointed by Samuel as successor to Saul, becomes the latter's armor-bearer to banish by his playing the evil spirit from the Lord, troubling the king ch. 16. David's feat in single combat with Goliath of Gath ch. 17 and his further prowess in the second Philistine war excite Jonathan's and the people's love and admiration, but Saul's jealousy and fear and the attempts to kill him

with his javelin and then by trying to make him fall by the hands of the Philistines through promises of his daughter Michal ch. 18.

## CHAPTER XXXI

## A FOOL'S CAREER AND END

## Read 1 Sam. 19-22.

**Jonathan's Loyalty to David.** Saul countermands the order that David be killed, upon persuasion of Jonathan, but David's successes in the continued Philistine war again arouse the king to murderous efforts, and to hounding him from Michal's house to Najoth, where Samuel and David have gone to dwell. At the latter place the several bands of Saul's assassins are seized by the Spirit of the Lord and prophesy on the company of the prophets; likewise does Saul when he comes from Ramah to Najoth ch. 19. At a clandestine meeting between David and Jonathan, they renew their covenant and agree on the sign of the arrows, whereby Jonathan three days later informs David of his father's determination to kill him, having himself been the target of his father's spear ch. 20.

**Victims of Saul's Rage.** Nob, where David obtained shewbreads and Goliath's sword from the priest Ahimelech on his flight to Achish of Gath ch. 21, is destroyed with all its priests and inhabitants at Saul's order by Doeg the Edomite, who turns informer when the news of David's return from Moab with his band of outlaws, gathered previously at the cave Adullam in Judah, provokes Saul to upbraid his servants for complicity with David; Abiathar, the only son of Ahimelech to escape the massacre, seeks refuge with David ch. 22.

## Read 1 Sam. 23-26.

**Fickle Father and Staunch Son.** Jonathan once more meets his friend in Ziph after Saul's unsuccessful attempt to entrap David with the aid of the ungrateful Keilites. The Ziphites' plan to deliver the fugitive up to the king is thwarted by David's flight to Maon and Saul's recall because of a new invasion of the Philistines ch. 23. Saul again pursuing him in Engedi is spared in the cave by David, who cuts off his skirt only, and after the king's departure displays this token to him, whereat Saul weeps and takes an oath of him that David will not cut off his house when he is king ch. 24. But David, who has meanwhile taken Abigail, the widow of the churlish Nabal, and Ahinoam of Jezreel to wives in place of Michal, given by Saul to Phalti ch. 25, is again pursued by the fickle king at the instance of the Ziphites; coming into Saul's camp at night with Abishai, David again spares the king's life, taking only his spear and cruse; Saul, awakened by David's calling to him from a safe distance, confesses his foolishness and blesses David ch. 26.

**Note.** Samuel's death 25:11.

## Read 1 Sam. 27-31.

**The God-forsaken King's End.** Told that David has fled to Gath, Saul seeks no more for him ch. 27. Fourteen months later, with the fourth invasion of the Philistines under way, Saul, who himself had put away those that had familiar spirits out of the land, but now is answered no more by the Lord neither by dreams, nor by Urim, nor by prophets, has the witch of Endor conjure up the spirit of Samuel, to be informed by him, however, of his fate: 'tomorrow shalt thou and thy sons be with me' ch. 28.



David, in the retinue of his overlord Achish at Aphek, is spared participation in the war against his people by the objections of the other Philistine lords ch. 29; while he returns to Ziklag in the south of Philistia and finding the city destroyed by the Amalekites recovers his wives and everything taken ch. 30, the Philistines march to Jezreel and utterly defeat King Saul in mount Gilboa. Jonathan and his other sons being slain and he himself wounded, Saul ends by falling upon his sword. All the middle section of Palestine is now in the hands of the Philistines. The men of Jabesh-gilead remove the mutilated bodies of the king and his sons from the walls of Beth-shan, burn them, and bury the bones at Jabesh ch. 31.

## ON EDUCATION

(Concluded)

### IV

There is a movement on in the secondary schools of our country involving entire re-organization of the whole system of education. It is considered to be in perfect agreement with the physiological as well as psychological development of youth, especially during the period of adolescence. It is known as the 6-3-3 plan. It has to do primarily with the study plan, the curriculum, and attempts a solution of the problems of education by studying the natural bent of the scholar and also in this way getting at the moral life of him. The 6-3-3 plan retains grades 1-6 for elementary education; grades 7, 8 and 9, or junior high school, for exploration of the pupil's aptitudes and for at least a provisional choice for the kinds of work or study to which he is naturally inclined and to which he will devote himself; in the senior period, or high school, grades 10, 11, and 12, emphasis should be given to training in the fields chosen. (Cardinal Principles of Secondary Education, Bulletin 35, Government Printing Office, Washington.)

In these new school divisions there will be a gradual transition in the intermediate school, or junior high, into the senior high school. There will be no sharp line of demarcation, as formerly, between the grades and high school, but a dovetailing of each into the next. The same idea is involved in the junior college movement under the 6-3-3-2, or 6-4-4 plans. The intermediate high school is principally the trying-out, testing, sorting period. Above all, attention is directed to the individual to ascertain his aptitudes and to stimulate them, to direct them to vocational openings. As the child enters the junior high school at the time of early adolescence, this intermediate department of the school should also guide him and give him opportunity under the guidance of strong teachers (male or female?) to find himself and his self-conscious social adjustment.

Now vocational training, or better the stimulation of the aptitudes of the child can assist the child to a successful future, yet it has been the writer's experience in the parochial school that very few children

have definite ideas of the future vocation or yet even think of them. Where they have them they can be fostered of course. The essential work, however, in the grades is the complete and thorough instruction in the fundamental studies, the three R's, and in our school Luther's Catechism and the Bible. There is little time left for immediate and direct vocational experiment and actual work in such. Furthermore the psychological development of the pupil during adolescence requires more than physiological experiment on natural bents and intensification of vocational training or creation of interest in such, even more than the guiding hand of a strong teacher: it requires an understanding based on love, not on law. Strong guiding hand usually is identical with hand of the law, or on the other side can mean at best only sentimental moralizing. Above all the teacher must possess all the characteristics to which the pupil is to be drawn up to. A good teacher is an ideal for a pupil.

President Pritchett of the "Carnegie Foundation for the Advancement of Teaching" condemns the vocational training offered in the schools. "It is not too much to say that the vocational training offered in the high schools has so little of the sharp, accurate responsibility of the well-trained technician, and is so poorly related to the facts and circumstances of these vocations, that it is in great measure an educational farce." In this connection Mr. Pritchett has also vehemently condemned all creation of side-shows in the high school. He says: "The high school curriculum to-day reminds one of nothing so much as the extended bill of fare that one finds in a country hotel. Upon it are printed the names of all the dishes one could hope for in the most ambitious cuisine, and yet out of all these offerings one will find it difficult to secure a simple and wholesome meal."

### V

Recently a number of European schools have stepped into the limelight and drawn attention. The praises of the Oundle school in Northamptonshire, England, made famous through Sanderson of Oundle, are being sung in a volume just off the press. It is a volume of appreciation by the leading pens of England. H. G. Wells of novel and history fame is at present writing a series of articles on Sanderson of Oundle, showing how this educator connected class work with shop and laboratory. Shop work is required of all students, including students in the classical course. Bedales, another English school, eliminates all possibility of failure and grade repetition by giving individual attention and lesson assignments. It is one of the few co-educational institutions in Europe. In the Glarisegg school on Lake Constance in Switzerland formal education is balanced with shop work and out-of-door activities. The shop work interests the students greatly, strenuous intellectual work less. They prefer to spend their time "experimenting."



The German schools have sound formal work on the basic studies in their elementary schools. For technical work at high school age they offer excellent training in technical schools.

The European schools, as also many of our private American schools, lay claim to Christian education. Yet it is not Christianity which they teach. They teach the "morals" of Christ, as they say, but of the Christ crucified and resurrected and ascended they do not wish to know, neither do they teach him so. This essential part, the very core of the Bible, is treated as a fairy tale and is considered to have only pedagogical worth to arouse the imagination of the pupils as any other fairy tale does, especially when told in the lower grades. Their so-called "Christian" teaching is a mixture of isolated Biblical statements and excerpts, such as the sermon of the mount, and philosophical ideas, not life and love of Him who redeemed mankind.

Their idea of "good" is relative or based on Kant's categorical imperative, is any conduct which can be conceived of as being universally adopted and thus productive of good. They pride themselves on getting away from "narrow theology" and "Biblical mysticism" to a so-called working or "practical" Christianity. They are pragmaticists in America. Nearly all of the text books on the market give proof of this. They teach the doctrine that the purpose of thinking is to develop beliefs which shall serve as general principles of conduct. They seek the practical consequences in all matters: accordingly the morals are accommodative. Their religion is not Christo-centric, but self-centric. Christ means no more to them than Confucius, Buddha, Mohammed, or Socrates.

T. P. X.

### LET US MAKE THE UNITED STATES OUR MISSION FIELD FOR A WHILE

In or about the year 30 A. D. a young Jewish rabbi began his travels through the land of Palestine and announced himself to irritated Scribes and disdainful Pharisees as a missionary sent by God.

The idea was thoroughly novel. Not the idea of a missionary, an "apostellos." But the idea of a missionary to the Jews themselves.

As to missionaries, the Jews had many of them. Alexandria, Macedonia, Greece, the Islands of the Aegean, Babylonia — all were Jewish mission fields. They had a wide-awake Foreign Missions Board — the college of Pharisees. There was plenty of zeal, and usually plenty of money, too.

But — the very audacity of it! — here came a comparatively young man, by the name of Jesus, who said it was not the Gentiles who needed missionaries in the first place, but they themselves. And, said this Jesus, you Pharisees and Scribes and members of the Sanhedrin, you need those missionaries worst of all! You're wholly unfit to send out missionaries to the Gentiles!

Instead of improving their condition your proselyting makes it worse!

What could this untutored Galilean mean?

Shades of Abraham, Isaac and Jacob! A country swain from Nazareth tells the dignitaries of the Jerusalem court that they must be labored with, like a missionary labors with ignorant pagans! He tells them that their influence among the Gentiles is positively destructive! He tells them, without the slightest quiver in soul or body, that a rotten tree cannot produce good fruit; that they are all rotten trees, and that a good deal of landscape gardening will have to be done before they can call themselves a garden of the Lord, a place in which Jehovah God can walk as he did in paradise of yore.

And to cap the climax — presumption unparalleled! — he tells them with the attitude of a man who is certain of his case, with tantalizing calmness, that everyone of his words is the truth of God for the simple reason that he himself is the SON OF GOD!

Whereupon the members of the Jewish Board of Foreign Missions take him, spit upon him, and murder him.

\* \* \* \* \*

There is a resemblance between those Jews and our "liberal" Christians. The parallel cannot be drawn all the way. There are important gaps here and there. But a certain resemblance is undeniable.

Many of us are acting pretty much like the Jews: we have let the home fires die down and are busy carrying bleak cinders to the shivering and destitute masses outside.

We have talked missions since the days of George Washington. We have sent missionaries by the thousands and our dollars have rolled after them by millions to every known quarter of the globe. We have tried to run the devil down in his favorite haunts. We have prayed, we have worked, we have sacrificed.

But in the meanwhile the devil has been too smart for us. While we were holding the hose that was to spray his arid grounds with the waters of life, he hied around to where the hydrant was and began to shut it off. We are still holding the hose, but there is no kick in the nozzle and the stream is weak and thin.

The old serpent is as shrewd as he was on that memorable day when he persuaded our first parents to make the big test.

He has gone to the seminaries of this country, to the study rooms of professors and preachers, to the editorial offices of our church organs, to numerous other points that are vital in the life of the Church, and he has whispered his infernal age-old lie in a hundred thousand ears, ears that should have been turned only to Him who was to guide the Church in all truth.

\* \* \* \* \*

The first business of the Church of Jesus Christ in this country should be to get Satan off that hydrant!

Dropping the figure, the first and most urgent busi-



ness of the Church is to remedy matters at home, to bring our seminaries back to the truth of God, to tell theologians both of the desk and the pulpit that we want strict obedience to the Word, to warn our editors that they must serve bread instead of stones. Conditions in the homeland are absolutely desperate, so desperate that in very many cases it is worse than useless to send missionaries to foreign parts; so desperate that real primitive missionary work is quite as necessary in the United States as in China or Japan.

Thousands of Confucianists are climbing the pulpits of this land every Sunday!

Thousands of Taoists are filling the faculty rooms of our colleges and seminaries!

Thousands of Shintoists are entrusted with the mental training of our young men and women!

Thousands of Buddhists are lecturing from platforms of every description!

Thousands of Moslems carry on their propaganda work through the enormous medium of the press!

There are more intelligent heathen in the United States to-day than in any other country on the globe. The religion of the Modernists is the religion of Confucius, Lao-tse, Buddha, Amida, and Mohammed, with an admixture of modern philosophy, and the reason why many of us had not detected it before is that the Modernists have constantly been pilfering our Christian labels for their pagan ware. They have been sailing under false colors. By these less honorable methods they have gained an entrance in many places where otherwise they would have found closed doors and insurmountable barricades.

Our most dangerous enemy is the enemy within the gate!

The Church of Jesus Christ suffers more harm from those who bore from within than from those who would attack it from the outside.

Remember the prophecy of anti-Christ!

\* \* \* \* \*

The time has come that some of our strongest missionary efforts should be directed towards the United States itself.

This mission work should be carried on in the right spirit. We do not go to China or India with hatred and malice in our soul. We go there in the spirit of love, and we propose to tell those wandering Asiatics about the Father of love and the Savior of love.

That same spirit of love should control us in this mission work at home. We should love our spiritual enemies. They are heading for eternal destruction — we should be filled with horror and pity; our words to them should thrill with the passion of love: "Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God!"

Let us make the state universities, the colleges of every description, yes, and a large number of theological

seminaries, our mission field! Let us send our men to the hotbeds of liberalism! Let them visit church conferences and conventions! Let them labor among professors, students, and pastors! Let them tell the men with many titles, our doctors of divinity, philosophy, philology, jurisprudence and natural science, of Jesus and his love! Let them tell the old, old story, the simple story, the everlasting story!

Let us begin the very bottom and talk as we would to Mohammedans and Hindus!

Let us avoid all unnecessary argumentation and talk first to the heart and then to the head. The former controls the latter, anyway.

Poor pagans they are, all these people, though they know every variant in the Pentateuch, have every gloss in the Synoptics on their fingers' tips, and have lectured and preached about Jesus three hundred and sixty-five days in a year for a generation.

Many of our best scholars, if for once they would be frank, terribly frank, would tell you that there is a void in their soul, a gap in their life, which all their learning has not been able to fill. Their thought-sentences usually end with periods or exclamation points, but the heart too often adds a question mark in parentheses. Oh, how weary their soul often is from doubting and thinking, and thinking and doubting!

Pray, what would the effect be if a true man of God should visit such a scholar in the quiet of his study chamber, open his little Bible at the eleventh chapter of Matthew's Gospel, and read to him thus: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. — — Come unto me, all ye that labor and are heavy laden, and I will give you rest. — —"?

Our present position as Christians is untenable. We are an army divided against itself. We march to pagan lands under two banners, that of the Christian Religion and of Western Civilization. Educated pagans must despise us for our division. Ignorant pagans must be at a loss what to make of it all; or they follow the right or the wrong trail, as the case may be.

The time has come to tell ourselves and the whole pagan world: Not all is Christian that is called Christian; we are a divided Church; there are the loyalists and those who have broken their sacred trust!

The time has come to attack paganism both at home and abroad. That Christianity stands or falls with the recognition of the whole Bible as the Word of God, must be proclaimed the world over, and every man who is not willing to take up the cry, it matters not whether he is professor of dogmatic theology in the city of New York or a worker in the heart of Zululand, should be declared an enemy of Christ and therefore an object, not of scorn and hatred, but of earnest and zealous missionary effort.



What a mission field, therefore! The "intelligentsia" of America!

We have our foreign missions and our home missions. What about devoting our time and money, at least in good part, to that branch of missions which can safely be called more important than either, the mission among the "intelligentsia" of the United States?

The conversion of Italy's literary genius, Giovanni Papini, to Christianity, what a stir it caused!

The conversion of some of America's intellectual leaders to real Christianity, what a shock it would mean for the demonic hosts, how the old serpent would rear and show his fiery tongue, how the army of Jesus Christ would be refreshed and enlivened!

Are we in earnest?

*Indeed we are!*

We would be very much in favor of diverting some of the funds that now go to foreign mission fields to an organization that would make it its business to look after all those cultured and educated heathen in our own United States.

After a thorough, extensive and prolonged campaign in the homeland we could enter upon our foreign task with renewed zeal and energy.

American Christianity could not possibly imagine a more touching scene than that of a modernistic scholar, an Assyriologist, or Egyptologist, or professor of Ethical Culture, having become a penitent sinner and casting himself at the feet of the only High Priest, Jesus Christ, and repeating with tears of thankfulness and joy too deep for words those simple lines learned at his mother's knees:

"Jesus loves me, this I know,  
For the Bible tells me so."

Thus would be born the Pauls and the Peters which the teeming millions in distant countries are clamoring for.

—The Ministers' Monthly.

### TOO CHEAP

A collier came to me at the close of one of my services and said, "I would like to be a Christian, but I cannot accept what you said tonight."

I asked him why not.

He replied: "I would give anything to believe that God would forgive my sins, but I cannot believe He will forgive them if I just turn to Him. It is too cheap."

I looked at him and said, "My dear friend, have you been working to-day?"

He looked at me, slightly astonished, and said, "Yes, I was down in the pit as usual."

"How did you get out of the pit?" I asked.

"The way I usually do. I got into the cage, and was pulled to the top."

"How much did you pay to come out of the pit?"

He looked at me astonished. "Pay? Of course, I didn't pay anything."

I asked him, "Were you not afraid to trust yourself to the cage? Was it not too cheap?"

"O no," he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word the truth of that admission broke in upon him, and he saw that he could have salvation "without money and without price" because it had cost the infinite God a great price to sink that shaft and rescue lost men. —Exchange.

### WHAT THEOLOGY DO WE PROMULGATE?

By Adolf Hult

Men may think as they choose about theology, but the type of theology cherished forms and informs the minds of pastors and people.

What theology are we spreading in our Synod?

This question is not of any consequence. Are you sure?

You say, we must not be one-sided but read all things and see all sides. I agree. But, with this difference: If we spread and if we cause men to read liberal theology without giving the due aid—if we have it to give—we help in placing temptations before men. I know folks will in our day read what they please. But the Church must be a guide. If she is not capable to guide, she has lost her spiritual leadership. The world and its prince has then the ground.

Since European Lutheranism is fearsomely broken down by Rationalism and the cancer of Liberalism, the American Lutheran Church can not incautiously, or uncritically spread and promulgate the mass of theological literature thrown upon us by bookshops and money-eager authors. American Lutheranism — thanks to the mercies of God — is not in that breakdown state creedally in which our Lutheran folds in Europe are, doctrinally. They can not be models for us. Their doctrinal leadership can not, without closest scrutiny, be admitted by us. God has marvellously protected our American Lutheran church from crashing creedally while wreckage was being strewn all about her. How long will we be able to live in this security, if we fail to examine with Scriptural care the often rank importations from across the waters?

We Lutherans of this land are accustomed to criticize the Reformed Liberalism in our land. We forget — and God forgive us the evil of that — that European Liberalism proceeds from the same unfaith, the same false philosophy, the same psychology of evasion, substitution, and collapse which we see operative in our land. Why have we often not the manly courage to admit that, to face that, to act consistently?

I could be more explicit here than I am, but intelligent readers may supply the needed environmental context to fill out the presentation.

If there be set up among us two counter-current, — one in daily life of looseness as to scrutiny, critique and Scriptural testing, and then an officially maintained ap-



parent orthodoxy, the day will soon dawn that the disparaging contrast becomes apparent. A believing Dr. Moody, evangelist, will have a Liberal son, Paul Moody, as successor, a believing Lutheran Theodosius Harnack will have an Adolf Harnack, son, as rationalizing theological successor, — to name only a few such tragic successions among countless ones in European Lutheranism and in American Reformed circles.

Oh, my brethren, the serious situation is this: We are not earnestly enough practising the mouth-confession of testing all theology by the word and the Confessions! We will needs, in this world, know the world we live in. We must not be blind to the movements. But we must test them before the Word and the witnesses to the Word, our Lutheran Confessions.

Otherwise, how easily will there not be slipped over onto us the fair and faith-crippling Unionistic vagaries of our day and the cunning "reinterpretations" and the psychology of spiritual evasion (in doctrinizing). Our Synod is not proof against such things, unless it watch and pray, and bow to the Word, and only to the Word, never to men, never to the time-spirit.

There were much more to say.

Ah, these are times when the Scripture-loving Christian may have to "sit in darkness" (Micah 7:8), puzzled by the course of events. How blessed if he then may add as does the tried and quietly sorrowing prophet. "When I sit in darkness, the Lord will be a light unto me" (Micah 7:8). Perhaps in His gracious time and hour He shall lead us out of the inner turmoils, the mysterious perplexities, the hopeless confusions and entanglements in which we are in vain struggling, and shall bring us "forth to the light", to "behold his righteousness", when He begins to sift, to weigh, to crucify, to destroy, and to put away the stumbling-blocks before His clear untrammelled Word, and restores "the ancient landmarks" of full truth fully honored, duly regnant.

Meanwhile, let all who have responsible places ponder our responsibility in this transition stage, when so much is at stake, when history is big with trembling possibilities for good and for ill.

We need to pray with deep and new fervor: Lord, preserve me from the enchantments, the mirages, the thrills, the spiritually appearing impetuositities, the men-captivating opinions of all teaching which does not test itself by the Word but by its personal ideas of its own valid religiousness. We need to pray for the grace of spiritual discernment (see 1 Cor. 2) schooled by the Word of God.

In itself our American Lutheran Church is a weak vessel.

Only when submissive in true faith to the Word can its frailty become its power: "When I am weak ["for Christ's sake", see previous words], then am I strong" (2 Cor. 12:19). —The Lutheran Companion.

### A SCHOOL TO TEACH VANITY

When Solomon said, "Vanity of vanities, all is vanity," he must have forgotten that in his life-time he did a great deal to create that sort of thing. Just now the newspapers are doing the very same thing. In their picture galleries very little attention is paid to impress the truth of the old saw, "Handsome is that handsome does"; but we are invited to pay tribute to silly girls who have by accident inherited pretty faces. Much is made of the woman who happens to have an almost perfect physique, often displayed in total defiance of modesty and decency. It seems to have become quite a fad to conduct contests in cities in order to ascertain who is "the prettiest girl in town." Then the contest enlarges, and these beauties are summoned to some resort like Atlantic City to put themselves on exhibition and have judges decide to whom the prize for supremest beauty should be awarded, very much as birds and fowls and cattle are exhibited at county fairs and passed upon. To their grandfathers and grandmothers — though evidently not to their parents — this would have seemed an outrage upon propriety. They would have been shocked at the idea. But it seems the public to-day has made up its mind to get used to anything from a pugilist encounter to a vanity-beauty-show. "If I had a daughter," said a father who lost one by death, "who would dare to put herself on exhibition at a beauty contest, I should consider myself humiliated and disgraced." What is a girl without modesty anyhow? We know of girls who became indignant when flattered because of their beauty. Any woman who cannot bear the accident of external beauty with befitting modesty and grace lacks a beauty of character and culture which is woman's priceless dowry.

—The Lutheran.

### THE CAUSE OF THE DEFICIT

The Presbyterian is trying to account for the cause of this deficit in the Presbyterian Church:

"What is its cause? This will receive different answers from different persons. In our opinion there are two causes which, if not corrected, will increase the deficit. The first of these is divisions in the church. These lead to suspicion and want of confidence in the agencies, with the result of withholding funds or of diverting them out of the regular channels. Back of these divisions lies the decline of faith in the facts and teachings of God's Word. This unbelief is the cause of the divisions. Moreover, this lack of faith destroys motive and incentive. If the doctrines of the Scriptures, declaring men to be in a lost state of sin and death, and further revealing God's glorious plan of salvation are not true, then the whole plan and purpose of the Church is nothing. The Church loses her witnessing power and mission, and the need for it is gone. If there be no need of salvation and no salvation to offer, then there is no need of support-



ing missions, Sabbath-schools, or even churches. Civilization, mental and physical culture, and self-development are all that are needed, and so people will cease to give to church, mission and gospel enterprises because they do not believe in them, and the motive for them has been lost. Any money spent will simply be for civilization, with its natural knowledge, physical support, and amusement. The Church in all her branches is pressed as the very necessity of her life to return to her Bible message, mission and method. When this comes, there will be unity and purpose, and once more the Holy Spirit will manifest Himself, her life will be more abundant, and her funds will be forthcoming. If she does not return and repent toward God, He will leave her, and the church of this nation will have lost her Savior, consequently be cast out and trodden under foot of man, as salt without savor, Ichabod will be written, and the church among some other people, some other race, will step into her place. It is not the real church that fails, because they cast the real Church and her Christ and her Bible out. The Church needs new confession, new repentance, and new faith, much more than she needs money."

—Lutheran Church Herald.

#### WHAT OTHERS SAY

##### The Preacher's Function

"The preacher's function is not that of drawing or that of holding, it is that of preaching and that primarily alone. His mind is not to be taken up with distracting anxiety as to how to get men to come to him. His absorbing thought should be to present the truth so as to get men to come to Christ. The preacher who is an adept at 'drawing' congregations is, in ninety-nine cases out of every one hundred, a failure at winning souls. Unconsciously it may be, yet too surely, he yields to the temptation of tickling ears rather than fulfilling his obligation of touching and reaching hearts. This, we say, is almost invariably true of one who thinks much about 'drawing'. But it is equally true that he who, possessing average ability and making a consecrated use of it in the study of the Word, of nature, of providence, and of man, gives himself to the work of winning souls will be a drawing preacher. At the same time it is in the power of a church to do either of two things with those, who are drawn to it: to thaw them in or freeze them out. We say 'thaw them in,' that is, by manifestation of a truly Christian love, move them to a more and more complete identification of themselves with the church in its various expressions of life and activity. Love on the part of the people more than the eloquence of the pastor will hold a congregation together, while, on the contrary, indifference and coldness and clique spirit on the part of the people, despite all the ability shown in the pulpit and by the pastor, will serve to dissipate any congregation."

—Canadian Lutheran.

#### Four Impacts on Christianity

The way of Christianity is beset on every side by forces that would destroy it. This is not a new announcement. It is not a waving of the red flag of alarm. We are stating a fact that should be consistently and continuously emphasized. The teaching of our Lord is opposed, and the Christian life is not welcomed only as it gives back a large volume of beneficence. To what extent is Christianity being practiced today? Can anyone answer with the smallest show of information and familiarity with the facts? There is opposition stiff and standing charged with determination on every hand. Let us name at least six of them:

*Christianity is impacted by paganized wealth.* There is perhaps more money to-day in the hands of the church than ever in its history. Wealth outside has risen to imaginative figures and it cares naught for the interests of humanity, nor for the future of any country, race, or tribe. It has the blast of gold that burns the very heart out of humanity.

*Christianity is impacted by paganized poverty.* Great wealth and luxury have made a great distance between the poor and the rich. The poverty of the world to-day cannot be described because of its depths.

*Christianity is impacted by paganized culture,* that takes naught of the life of the soul into account. It lives as though there were no God and as though Jesus Christ had never come into the world with his message of love and brotherhood.

*Christianity is impacted by paganized intelligence,* which thinks its way back to the beast and the brute and refuses to think its way upward toward God as the source of all that is found by the mind of man as it scours the universe.

*Christianity is impacted by paganized ignorance,* that is deep and dark, with the deadness of despair in its eyes.

*Christianity is impacted by paganized worldliness,* which gives no place for thought of God and prayer to him throughout a long life. It is blind and destructive. The church survives because Jesus Christ is its support.

—Western Christian Advocate.

#### The Art of Condensation

On this subject Dean Charles R. Brown writes in the "Record of Christian Work": "In your unregenerate fishing days, before you learned to fish properly with a fly, you may have resorted to bait. You will remember how those long, squirming angle-worms could vary their length. One of them might easily extend himself until he would measure six inches, and then suddenly at the prick of the sharp hook he could cuddle himself together until he was not more than two inches long. But there was no more worm in the elongated edition than there was in the worm of briefer compass. If the mother bird had been feeding her young, the nestful of birdlings would have derived just as much proteid from the condensed



edition. And when we have learned the high art of condensation, so that an hour of talk may be compacted into twenty-five minutes without the loss of a single idea, the people will derive as much, and even more, spiritual proteid from our efforts as a result of the condensation."

### Theistic Evolution

By theistic evolution is meant that evolution, evolving man from some original cell or protoplasm, up through millions of years, has been God's way of bringing man to his present state. In this process sin is not considered sin, that is, a real fault involving guilt on the part of man, but merely a natural defect for which man is not at all accountable.

Many would-be believers in the Bible want to hold to this theistic evolution. They want to be evolutionists and Bible Christians at the same time. But this can not be. Everywhere the Bible speaks of sin as a fault on the part of man for which he is held responsible and for which he must suffer the consequences. Sin is therefore represented as guilt before God and as incurring his wrath. And the whole Gospel system or plan of salvation is built up on the one thought that it is the means of taking away man's sin and of again reconciling him unto God. "God was in Christ Jesus reconciling the world unto himself."

How then can one who believes the Gospel of Christ Jesus, which is the very kernel of the Bible from Genesis to Revelation, hold to theistic evolution? No, the Bible rules out all evolution, theistic as well as purely materialistic or natural. Theistic evolution denies the fundamental truths of the Bible. —Lutheran Standard.

### The Ethical Standard of High School Pupils

A lady teacher in the high school of New York City advocates instruction in the simple rudiments of Christian ethics. She tells us that the rules against tardiness, whispering, truancy, cutting classes and the like, are considered as a higher authority by the average pupil than the Ten Commandments. The breaking of such rules, however, is deemed worthy of punishment because they are rules rather than because anything morally wrong is involved in it. She has ascertained by means of a questionnaire what the standard of ethics of ninety per cent of the pupils in three city high schools is, and the following is the result:

1. Stealing physical property is always wrong.
2. Cheating in the State Regents examination is wrong.
3. Cheating in local examination and forging a parent's name are ideally wrong, but excusable under stress of circumstances.
4. Misrepresentation in business is normal, except as directed against one's partner or employer.
5. Cheating in daily school work, such as the copying of another's composition or problem and handing it

in as original, does not stamp a boy or girl as dishonest and is occasionally indulged in by all but saints or eccentrics.

6. A lie is wrong only when it is told to injure some one. Everyone tells lies to save himself or others from unpleasantness.

This tells a story that is most disgusting. Are we sending out into the world boys and girls with no higher standard of righteousness than this? What outlook for the future of our country is there with a citizenry such as this promises to be? Most of these youngsters evidently get no religious training. They do not get it in the home, and they do not get it in the Church because they seldom see the inside of it. Think of parents raising children with no higher conception of morals than the above represents? —The Lutheran.

### Catholic Superstition

An inquiring soul wishes to know "why holy water is sprinkled on a corpse at a wake?" and asks of the editor of the "Catholic Citizen", getting the following interesting reply:

"The sprinkling of holy water has for its purpose the breaking of the power of the evil spirits, and putting them to flight, the cleansing from sin, and in general those effects for which the church prays, by the mouth of the priest, in the blessing of the water."

Which is not at all unlike the custom the Chinese have of surrounding the house in which a very sick man lies and conducting a sort of charivari with drums and anything else capable of producing excruciating noise — the whole performance being employed to drive evil spirits away. In the case of the Chinese we call it rank heathen superstition. —N. W. Advocate.

### NOTED IN PASSING

There are Churchmen who seem to have a wonderful faculty for criticizing the rector, and they can explain his incompetence to perfection, but there is one lesson they have never learned.

The greatest leader the world ever produced was Moses, but there came a time when he could not do anything until Aaron stood on one side of him and Hur on the other, and the two held up his hands.

Almost any fool can be an Eliphaz, a Bildad, or a Zophar, but it takes a man to be an Aaron or a Hur. Sabe?

—Leonard Culver in The Living Church.

Canadian Normal Students are much like Americans, it seems. The following are some of the "answers" taken from examination papers of normal school candidates for teaching, after a year's instruction:

"Jesus and His disciples covered practically all the inhabited parts of Asia Minor."

"On the mountain Jesus spoke the Ten Commandments."

"The widow of Arithmitea had her son raised to life."

"Mica told the shepherds where to find the babe in the manger."

"Another important event in Jesus' Galilian ministry was the destruction of the Temple."



"Matthew's Gospel was the first epistle to the Thessolonians."

"We seldom hear of Jesus as a minister."

"John wrote of Jesus' travels."

"Jesus' twelve disciples were Peter, James, John, Timothy, Thomas, Matthew, Judas, Pilate, and others."

In sketch maps drawn by some of the students Babylon and Jerusalem were placed side by side. Joppa was placed in the interior near Jericho, and Cairo and Jerusalem were located above Gaza on the Philistian coast.

—The Living Church.

**STATEMENT OF RECEIPTS AND DISBURSEMENTS  
JULY 1st TO DECEMBER 1st, 1923**

	Receipts	Disbursements
General Fund .....	\$ 47,696.39	\$ 10,803.18
Educational Institutions .....	23,925.64	75,931.36
Home for the Aged .....	704.64	2,255.27
Indian Mission .....	15,200.28	18,024.41
Home Mission .....	27,517.72	37,801.50
Negro Mission .....	6,564.34	6,564.34
General Support .....	2,781.61	4,889.04
Revenue: Inst. and Departments ...	15,992.71	
Total .....	\$140,383.33	\$156,269.10
Disbursements .....		\$156,269.10
Receipts .....		\$140,383.33
Deficit .....		\$ 15,885.77

THEO. H. BUUCK, Dep. Treas.

**FROM OUR CHURCH CIRCLES**

**Red Wing Pastoral Conference**

The Red Wing Pastoral Conference will convene January 8th and 9th at Goodhue, Minn. (A. C. Krueger). Begin at 9 a. m., and close at 5 p. m. Services January 8th.

Papers are to be read as follows: 1 Tim. 1: Hohenstein; 1 Tim. 2 (English), Jeske; Beichtanmeldung, Wichmann; Sermon, Hertler (Albrecht); Confessional, Wichmann (Lenz). Announcement should be made early.  
A. C. Krueger, Sec'y.

**Inter-Synodical Conference**

An Inter-Synodical Conference will be held, D. v., January 4th to 6th, 1924, in St. Paul's Church (Rev. F. Graeber, pastor, 218 Seventh Ave., S. W.) at Aberdeen, South Dakota. Subject under discussion: The doctrines of conversion and predestination according to the theses agreed upon by the Inter-Synodical Committee. All pastors of the Iowa, Ohio, Missouri, and Wisconsin Synods of South Dakota and Southern North Dakota are invited to attend. Railroad and lodging expenses will be equalized. The Committee will provide for lodging.

J. P. Scherf, John Dewald, Committee.

**Lake Superior Conference**

The Lake Superior Conference will meet January 8th to 9th, 1924, at Escanaba, Mich. (Rev. C. Doehler).

Papers will be read by Schroeder, Roepke, Geyer, Henning. Sermon: Kupfer, Westphal; Confessional address: Schroeder, Geyer. Paul C. Eggert, Sec'y.

**Winnebago Conference**

The Winnebago Conference will convene, D. v., from January 21st to 23rd in Van Dyne, Wis. (Rev. John Schulz). First meeting Monday at 7:30 p. m. Papers by the Revs. W. Schumann, A. Sitz, C. Aeppler, F. Weyland. Confessional: F. Weyland (L. H. Koeninger). Sermon: E. Moebus (A. Sitz). Announcement should be made as soon as possible.

Herm. C. Klingbiel, Sec'y.

**Dedication at Clarkston, Washington**

On the twenty-fifth Sunday after Trinity, November 18, St. John's Church at Clarkston, Washington, was dedicated with two services. The local pastor, Rev. Richard Janke, was assisted by Pastor Arthur Sydow of Tacoma and Pastor F. Soll of Yakima. Both services were held in English and German. In the morning services Rev. Sydow preached on Mark 8, 35-37 (English), in the evening on Daniel 3, 22 (German); Rev. Soll preached on Psalm 84, 2-9 (German) and Hosea 2, 19-20 (English). Morning and evening the church was filled with a glad congregation.

It is a step forward, indeed, if we consider how slow has been the progress of the Evangelical Lutheran Church in Lewiston, Ida, and Clarkston. March 6, 1912, on the invitation of the Walk brothers, Rev. R. Siegler came to Lewiston to explore the field and held the first service, March 24, in the Presbyterian Church. April 30th the members organized as St. John's Evangelical Lutheran Church and joined our Wisconsin Synod. Rev. W. Haas was installed in the Presbyterian Church at Lewiston, by the undersigned, on September 29, 1912, and worked in the Twin Cities until October 12, 1918. In Clarkston the services were held in the Norwegian Church. September 14, 1919, Rev. Janke held his first services. The building proposition was up hill work; the difficulties seemed unsurmountable; yet the little flock pushed steadily ahead to acquire their own home. In 1921 they bought and paid for a triangular lot in a central location on Main Street. May, 1923, they resolved to build and went at it with a will.

The building is 26x36 with an 8x10 vestibule and full basement. Altar, pulpit, baptismal font and hymn board were made by a member, Mr. Peter Arp, and are fine pieces of work. The pews were made by the local Troy Lumber Co. An organ was donated.

May St. John's make full use of its opportunities and spread the glad tidings that God has visited Lewiston and Clarkston also with His grace.

F. H. Soll.



### Dedication of Parsonage

November 25th was a day of thanksgiving and rejoicing for our St. John's Congregation of East Bloomfield, Wis. By God's grace we were on that day permitted to dedicate our new parsonage.

Divine services were held in the afternoon, the Rev. A. Spiering, President of the Northern District, preaching in the German (Luke 19, 9), and the Rev. M. Hensel of Weyauwega in the English language (1 Tim. 5:18).

The parsonage is a story and a half, eight room frame structure, 30x38 feet, of pleasing appearance and serviceable design. The first story is finished in Red Gum with maple floor, the second story is pine (cream enameled) with floor of southern pine finished in the natural. There is a basement under the entire house with central heating plant. All in all, it is a parsonage of which our St. John's Congregation may justly be proud.

May the good Lord protect this structure, dedicated to His service; and may He bless the kind donors who so gladly and freely gave to make this undertaking possible.

Paulus W. Weber.

### Installations

Pastor A. C. Bartz was installed as pastor of Immanuel Ev. Luth. Church, Waukegan, Ill., on Sunday, November 18, Rev. E. C. Kiessling assisting, by R. Buerger.

Address: Rev. A. C. Bartz, 413 McKinley Ave., Waukegan, Ill. R. Buerger.

\* \* \* \* \*

By authority of President G. M. Thurow, the undersigned installed the Rev. L. A. Witte on the second Sunday in Advent, December 9th, as pastor of the Lutheran Churches at Cornell and Keystone, Wis.

May the Lord bless the shepherd and flock.

Address: Rev. L. A. Witte, Cornell, Wis.

J. F. Henning.

On the second Sunday in Advent, Pastor Paul Lorenz was duly installed in his new charge, St. John's Church of Town Trenton, Dodge Co., Wis., by the undersigned, acting by authority of the District President, Rev. G. Thurow.

Address: Rev. Paul Lorenz, R. R. 3, Fox Lake, Wis. Edm. C. Reim.

\* \* \* \* \*

On December 2nd, by authority of President G. M. Thurow, the undersigned installed Rev. Gustav Vater as pastor of St. Paul's Church at Cataract, and Peace Church at Town of Little Falls, Wis.

Address: Rev. J. Vater, Cataract, Wis. A. Berg.

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On the 23rd Sunday after Trinity, November 4th, the undersigned installed Mr. Herman J. Karth in his office as teacher of the St. John's Congregation of Omro Tp., Yellow Medicine Co., Minn. May the Lord bless his work upon our children.

Address: Herman J. Karth, R. 3, Box 37, Boyd, Minnesota. R. H. Vollmers.

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Having been deputized by President Spiering, I installed and introduced on the second Sunday in Advent the Rev. Pastor Hy. Hopp, at Dagget and Carbondale, Michigan.

Address: Rev. Hy. Hopp, Daggett, Michigan.

Christ. A. F. Doehler.

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On the second Sunday in Advent Mr. Chr. F. Heine was installed as teacher of grades seven and eight and as principal of St. Markus School of Milwaukee, Wis.

Address: Mr. Chr. F. Heine, 981 N. Pierce Street, Milwaukee, Wis. E. Ph. Dornfeld.

### MISSION FESTIVALS

Lansing, Mich., Zion's Church, C. G. Leyrer, pastor. Speaker: O. Frey. Offering: \$51.00.

#### Twentieth Sunday after Trinity

Burr Oak, La Crosse Co., Wis., Christ Church, M. A. Zimmermann, pastor. Speakers: A. Berg, M. A. Zimmermann, W. Bodamer. Offering: \$219.65.

#### Twenty-second Sunday after Trinity

Owosso, Mich., Salem's Church, H. Schneider, pastor. Speakers: G. Wacker, Hugo Hoenecke. Offering: \$262.00.

#### Twenty-fifth Sunday after Trinity

Winona, Minn., St. Matthew's Church, Paul Froehlke, pastor. Speakers: Louis Baganz, Karl Brickmann. Offering: \$328.63.

#### First Sunday in Advent

Newtonburgh, Manitowoc Co., Wis., St. John's Church, Karl F. Toepel, pastor. Speakers: Prof. Gerh. Ruediger, C. Schulz, Jr. Offering: \$145.00.

### ITEMS OF INTEREST

#### Royalty of Spain Revives Tradition, Kisses Pope's Toe

Thrice bending the knee before Pope Pius, then kneeling on the steps of his throne, King Alfonso and Queen Victoria, as "their Catholic majesties" Monday kissed the pope's toe and then his hand, thereby restoring the ancient ceremonial to denote humility and the homage due the holy father by Catholic sovereigns.

It was the most imposing ceremonial seen in the vatican since the present pope was elevated. The pontiff was visibly touched by the voluntary act of devotion of the sovereigns, which was the outstanding feature of their first day's visit to Rome. After Alfonso had delivered an address to the pope he again essayed to kneel, but the pontiff took him by the hand, lifted him to his feet and embraced him.

—Milwaukee Journal.

#### Bible Is "Best Seller" Still In Great Britain

The Bible is still the "best seller" in Great Britain.

Statistics made public by the British and Foreign Bible society show that during 1922 1,101,574 copies of the Bible were sold in England and Wales. This is 317,000 more than were sold in 1921.

In the first three years after the war sales of the Bible in England and Wales fell below the 1,000,000 mark each year. The increase for last year, according to officials of the society, "points to a revival of Bible reading throughout the country."

—Milwaukee Telegram.